لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Tabligh 1358—February, 1979

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian. a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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**The papers were read out at the International Conference on Deliverence of Jesus from the Cross held at Commonwealth Institute, London, on 2nd, 3rd and 4th June, 1978.*

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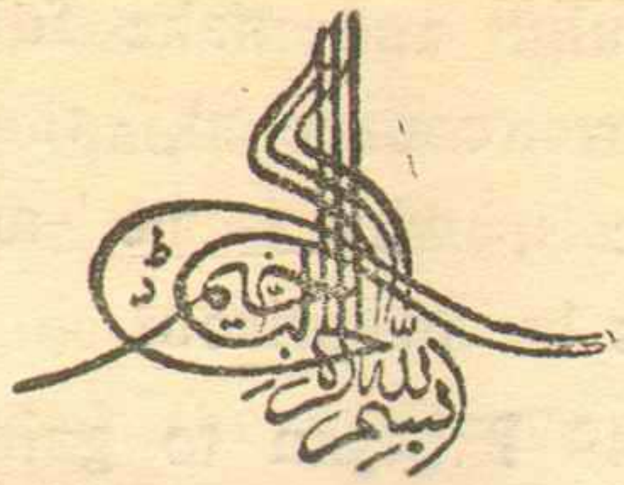

نحمدہٗ ونصلی علیٰ رسولہ الکریم

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The International Foundation for the Holy Shroud

By Kurt Berna

A Statement

This is a statement by Hans Naber, also known as Kurt Berna, who discovered from the Holy Shroud of Jesus, kept in Turin, that Jesus did not die on the Cross.

This thesis is sent from Zurich, Switzerland, and is prepared to be read at the International Conference to be held in London in June 1978 on the Deliverance of Jesus from the Cross.

Dear ladies and gentlemen, Jews, Christians and Muslims !

It is your right to know who has written this thesis and why is the writer not present here himself. It was I who discovered from the Holy Shroud of Turin that Jesus did not die on the Cross. I am a Roman Catholic Christian and at present I am inside a prison in West Germany.

I propose to divulge and make full and clear disclosure. All thc three events are connected, that is to say, who is the author of this thesis, why is he not himself present here before you and why is he in prison.

In November 1948 I began to gain knowledge in respect of the Holy Shroud. For 28 years I fought and struggled to obtain an insight and perceptive knowledge about these facts and in 1976 they threw me in a prison. What was I accused of? They said: he took money for his work, and for his publications about Jesus did not die on the Cross, and that these funds were used for other purposes. The simple truth is that the Foundation which I head in U.S.A. and Switzerland is also doing business in the US commodity market. This is not unusual, like many other US foundations, the profits of the business are used for cultural publications. Of course all the funds were Foundation funds but the publications by me were also Foundation Publications and not my own private publications. I am in jail. Please belive me I am not guilty, everything was planned by officials to put an end to the discovery that Jesus did not die on the Cross. They think that if they killed the discoverer or presented him as an impostor they will destroy the discovery. But they have failed.

I have been thinking for over 25 years why it was particularly in the city of Stuttgart in West Germany that in the year 1947 Jesus himself chose to disclose that he did not die on the Cross. Now I understand; because in no other town of the whole world a man has to go to prison with an accusation like this without any evidence. Jesus knew this. These people in Stuttgart, my home town, have made me a martyr and martyrdom does bring publicity and with the publicity the truth spreads around the world that Jesus did not die on the Cross.

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It is an undeniable fact that a very interesting book by a US author would not have seen the light of day if I did not stand in the Law Court in Stuttgart. The world news

agencies like The Associated Press, the United Press International and Reuters circulated this news around the world. Consequently in Florida, USA, the religious editor of the MIAMI NEWS, Mr. Robert K. Wilcox read the news for the first time in his life about the existence of a shroud and the discoveries made from this shroud disclosing that Jesus did not die on the Cross. He, therefore, wrote that book. On the first page of this book he describes how he came to the theme. Apart from this, newspapers around the world also published details of these discoveries. Therefore, you need not worry about my being in jail ; a discoverer of truth has to run the risk of such unpleasantness, But I hope you do now understand why I am not present here in person.

Ladies and Gentlemen, Jews, Christians and Muslims !

I as a Christian must state : There can be no doubt that Hazrat Mirza Ghulam Ahmad of Qadian who was born in 1835 and died in 1908 was real and true messenger of God. Indeed a messenger of God for all Muslims and for the whole world.

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Please be patient. As a Christian to speak like this I have acceptable evidence and important facts. It has been said that Hazrat Mirza Ghulam Ahmad of Qadian, the Founder of the Ahmadiyyat Movement in Islam, for the first time, under divine inspiration, announced to the world in 1890, that Jesus did not die on the Cross.

Now, if Jesus died on the Cross then Hazrat Ahmad is nobody. But if Jesus did not die on the Cross, and there is sufficient logical evidence for this proposition, then it must be admitted that Hazrat Ahmad was a true and real messenger of God. Again as a Christian I must accept this, because I can think logically and also we must be honest in spiritual arguments. Hazrat Ahmad had, in historical research defination, the birthright for the enuuciation that Jesus did not die on the Cross and that he died in Srinagar, Kashmir, India.

The proof of the fact that Jesus did not die on the

Cross is the Shroud of Christ's own body, and it does stand for that fact. It is a scientific reasoning by an objective and irrefutable piece of test; because 28 bloodstains, extracted from over 100 on the shroud, show with scientific proof that the heart of Jesus was still beating when he was taken down from the Cross. A corpse cannot bleed in this way as Jesus did after crucifixion and he was not a corpse. There are now clear and positive proofs that Jesus was placed in the sepulchre after the crucifixion and this testimony is given by his own burial linen. To those who are particularly interested in this aspect of the study I suggest that they read my findings. I do not propose to discuss here in detail the information and knowledge derived from the shroud, since almost everything has been written and published in great detail in my first book in 1954 and my last book in 1976 in German language. On final facts I recommend the American book titled "Christ did not perish on the Cross", published by the Exposition Press Inc. of New York. The full address may be obtained from the secretary to the Conference.

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Ladies and gentlement, Jews, Christians and Muslims!

My thoughts for this International Conference do have other important facets. They revolve around the statement that Jesus did not die on the Cross. This should prove interesting on the one hand to all human beings and also on the other hand provide proof that Hazrat Ahmad was a true messenger of God. I present to you an extraordinary case, you may have to think about it again and again and perhaps for the rest of your lives. I, therefore, request your complete attention.

I have known the Ahmadiyya Community for 20 years. After my 1957 publication in Zurich, in 1958, I met Ahmadi Muslims and had discussions with some of them regarding the Holy Shroud and it seemed to me that my discovery proved to be lucky for them. I thought to myself what kind of people are these Ahmadiyya Muslims? This was so because most Christians, including myself at this time, knew nothing or not

much about the Muslims. Thereafter, year by year, parallel with my mission to spread around the world the findings of the Holy Shroud, I studied Islam and the Ahmadiyya Movement in Islam. The Holy Quran in clear terms states that Jesus or Isa survived the crucifixion. Ambiguous or not, certainly Islam does not want a dead Jesus on the Cross. Since this contradicts the most fundamental and cherished Christian belief regarding Jesus Christ, hence for many centuries the Christians and Muslims have been busy killing each other. But I have to accept that the Quran wins; the Christians lose this case because Jesus in fact survived the Cross and his own shroud is the most reliable and leading witness of that.

The Muslims traditionally believed that according to their reading of the Quran Jesus was taken up into heaven in his physical body. The Christians also have a similar belief and they call it the Ascension of Jesus. Thus these beliefs remained fixed for many centuries until the Advent of Hazrat Mirza Ghulam Ahmad. Hazrat Ahmad with his spiritual power and on authority called the Divine Revelation announced to the world:

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> That Jesus came as a messenger of God, did his duty, did not die on the Cross, died a natural death, and that his body is buried in Srinagar, Kashmir.

In the last years of the 19th and first years of the 20th Century, Hazrat Ahmad, as a Prophet and a World Reformer could not win universal support, because both the Muslims and Christians opposed him fiercely and rejected him. The Muslims were inter alia hostile because he announced that Jesus died a natural death and lay buried in Srinagar while their traditional belief was that Jesus had risen bodily to heaven. The Christians were equally hostile and felt deep aversion and antagonism not only to the natural death but also to his categoric statement that Jesus did not die on the Cross.

I should now give you an account of what I personally witnessed in this respect. After a brief introduction I shall

give an account of the events which took place in connection with the above apparently incompatible beliefs about Jesus. It is a report of what I myself saw and you may think about it what you may. Bnt I state what I saw.

I have already stated that my investigations on the Holy Shroud started around November 1948. These began after I had read in a Christian weekly about the Shroud for the first time in July 1948. An excellent account was published in 1977 by the aforementioned US religious editor Robert K. Wilcox, in his book called "Shroud" published by the Macmillan Publishing Co., New York and also Collier Macmillan Publishers in London. Wilcox, in his book has set out many facts and events around the Holy Shroud and he also reports facts about what I saw. Permit me to reiterate here and state what I saw and which I can prove. The description of what I saw and brief representations of my discoveries about the Holy Shroud form the basis of the book called "Shroud". It is better that I should give you his words ; not all but some of the details mentioned, and you should bear in mind that because he is a newspaper editor, details are collated in order of importance. Let us start from page 42 of his "Shroud" where Wilcox writes :

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The person who exploded the secrecy of the 1969 Shroud Commission—he said he had been tipped off by an official in Turin who wished to remain anonymous, was Kurt Berna, a German Sindonologist. On June 16th 1969, the first day of the study, Berna sent leaflets and releases charging that the Church was going to alter or destroy the shroud. One reason for his concern was that the shroud proved that Jesus did not die on the Cross. News media in Turin and Rome picked the story up and sent it out over the global wire service. The Vatican quickly denied the charges and the story seemed to die down.

On July 28, forty days after the secret study had been completed, Berna showed up at the Vatican gates with a brief-

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case full of documents and a photographer. Monsignor Charles Moeller, Under Secretary of the Vatican's chief agency concerning doctrine, invited Berna inside the complex, but when he was photographed accepting Berna's documents, the story went around the world. United Press International headed its story : "The President of the Foundation for the Holy Shroud in Switzerland submitted documents to the Vatican which he said prove that Christ was alive when he was removed from the Cross. This contradicts the belief of the Roman Catholic Church. It would mean that Christ recovered from wounds and did not rise from death itself. There was no comment from the Vatican." The Associated Press story had the same tone and substance : "A German author who contends Jesus Christ did not die on the Cross has challenged the Vatican to re-examine the Shroud believed to have wrapped Christ's body." The leading paragraph said : "Kurt Berna, author of four books on the shroud, says the blood-stains on the cloth prove Christ was still alive when taken down from the Cross. He went to the Vatican yesterday and gave a 20 page pamphlet containing photograps and documentations to Monsignor Charles Moeller. The Vatican made no immediate comment."

Again the story seemed to die down, at least for five months. Then in December 1969 Berna got another tip from a source he refused to identify ; a high Vatican official was reputed to have said that "the Holy Church cannot be split and teach that our Lord Jesus Christ died on the Cross to free us from our sins, and at the same time worship a shroud in which no corpse ever lay. A radical solution must be found here."

Allow me an interruption here. Looking back from 1978, this "radical solution" perhaps was to throw me, Hans Naber called Kurt Berna, in prison and to take away my honour and dignity in the belief that this will annihilate my discovery. There is ample circumstantial evidence in West Germany to support this ; but then that is another theme. Let us continue

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with Wilcox.

Berna called the Zurich branch of Reuters, the English news service. The shroud, was going to be destroyed, he told the Reuter's reporter, "for how else are the words radical solution to be understood?" Vatican officials had already tried to harm the shroud once, he added, and this time he had a quote to prove it. Reuters convinced of the reasonableness of his previous stories sent this one to its subscribers around the world. At last the Turin authorities were forced to admit what they had previously denied. On January 6th, 1970, Cardinal Pellegrino released through his curia a short statement to the effect that on June 16th 1969 the shroud casket had been opened, and that no, the cloth had not been destroyed; and that experts have been asked to make suggestions how better the holy relic might be preserved for possible future studies.

"Were you there when they photographed my Lord?" was the title of an article In the August 1971 issue of Esquire magazine. In it journalist Karl E. Mayer recounted not only the ecclesiastical cover-up of the 1969 Shroud Commission and Kurt Berna's theory on the non-death of Jesus on the Cross but also most of the highlights in the history of the shroud.

In 1973, when Kurt Berna, the German Sindonologist who blew the secrecy of the 1969 Shroud Commission heard that I was researching the shroud with a view to writing the book, he insisted on flying from Stuttgart to London. First of all his real name was Hans Naber. For a variety of reasons he occasionally used Kurt Berna and John Reban. In 1940 he was drafted into the German army and because he showed a talent for writing, he became reporter - writer for his company, a job which consisted mainly of writing up internal matters for the unit.

Naber was sent to France and he took part in the battles of Normandy. When the German army was thrown into disarray by the advancing Allied armies, he deserted, es-

caped capture by changing clothes and made his way back to Stuttgart. After the surrender most Germans had to scrounge for the necessities. Naber was no exception. He turned to black marketeering which furnished him a modest living until 1947 when Jesus appeared to him.

Around 4 a.m. on February 16th 1947, lying awake in his parents' home, Hans Naber saw on the wall of his bedroom a technicolour film of "The Passion." Included in it were the scenes of the trial, crucifixion, emtombment, resurrection and ascension. "They were so real" he later told a magazine "that I was under the impression they were actually happening. It went on for seven days. I could not eat or sleep. The only thing I could do was drink water. I could not get out of the bed." On the seventh day with Naber "physically exhausted and on the verge of madness," something even more unusual happened.

"On one wall of my room, at a stroke, a very intense light appeared and it diffused through the whole room. Within it Jesus appeared. He was tall, he had long hair, a beard, a moustache. It was very clear light, eerie, but at the same time not blinding, permitting a clear vision of him. He was dressed in a white tunic and there were no wounds on his body." What Jesus said made such an impact on Naber that he picked up a pen and wrote it down as though someone were guiding his hand. In essence the message was as follows:

"I did not die on the Cross. The wounds on my hands and feet took away my strength. The pains burned my body. The beast opened up my side. Its lance was thrust from below into my chest, it did not hit my heart. My side bled. My body was lifeless but not dead. My heart was still beating, my wounds were treated with balm. Joseph of Arimathea laid me in a grave of rocks. My body could rest. My heart grew stronger. Then I rose again."

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While Jesus was talking to him, as Naber wrote on the paper, Naber could recall each item in vivid close-up, the most

vivid of which were the last words of Jesus;

"I am Jesus whom men crucified. You, Hans, have seen that I did not die on the Cross. You must render testimony of this fact." Then Jesus was gone.

Naber slept for three days and, revived from the ordeal, quit the black market and began giving fervent witness to the truth which had been revealed to him. Neue Zeitung, an occupation army newspaper published by the Americans for German civilians, published in 1947 an interview with Naber. Most readers did not take the story seriously, some readers were outraged to think he would challenge the fact that Christ died on the Cross. He needed proof, Naber said, and not long thereafter, he heard of the shroud of Turin fo the first time.

In 1973, when Naber and I met in London, he filled me in on what happened next. A priest friend gave him a book on the shroud by R. W. Hynek, a Czechoslovakian doctor who had done work on the possible cause of Christ's death. When he came to the chapter stating that all doctors who had studied the photographs at length believed it held a corpse, he stopped. If the shroud had wrapped a dead man, he realized, then his vision could not be true. He would have to admit he was imagining things, perhaps even hallucinating. Naber could not accept either of these conclusions. So he bought all the books he could on the shroud, as well as a life-size blow-up of the 1931 Enrie photograph.

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Poring over the apparent bloodstains on the shroud, he told me, he suddenly recalled an incident in the war. "It was in 1942 on the home front. There had been an automobile accident in which a man in our company had been killed. As the company writer I was to go to the autopsy room and make the report. I was standing there with my sargent. The doctor made a cut on the man, but no blood came out. I was surprised and asked the sargent why this was so. He replied he did not know. We asked the doctor and he said that corpses do not bleed. They can bleed a little, a few drops maybe,

but not in large qu ntities. Digitized by Khilafat Library Rabwah

"And so while I was looking at the shroud pictures and all the blood on the shroud I remembered what the doctor had said. Corpses do not bleed. And then realized here was my proof. The body in the shroud was covered with blood. Yet corpses do not bleed. The body could not have been a corpse. It must still have been alive when put in the shroud. Otherwise how could the blood have gotten on it? The heart must still have been pumping when they put Jesus in the shroud."

Later Naber qualified his statement. Corpses, as the doctor had said, could bleed a little, but not in the amount shown on the shroud around the scalp and on the hands and arms, both feet and so on. Such copious exudations could only have been pumped by a living heart. Still later Naber received confirmation of this theory from another doctor, W. B. Primrose, a former senior anesthetist at the Glasgow Royal Infirmary. In an article entitled "Jesus's Survival from the Cross" Primrose used, among others, the argument that corpses do not bleed.

Reflecting on his seven day vision, Naber made another discovery. He saw the tip of the lance, which had been thrust up into the side of Jesus, sticking out of the left pectoral muscle. In other words, according to his vision, the lance tip had not come to rest within the chest cavity as most historical, medical and theological experts believed; it had emerged several inches above the left nipple. Peering at the pectoral area on his shroud photos, he even thought he could see the tiny wound mark. It was circular and could be differentiated from the marks of the scourging, which were straight and smaller.

By drawing a straight line from the point of entry on the right side between the fifth and sixth ribs, which was Barbet's hypothesis and which was quoted by Hyneck, through the lungs to the exit wound at the left pectoral muscle, Naber had what appeared to be a lance-path that missed the heart. He promptly went to hospital where he had an x-ray taken with a

simulated lance laid across the chest cavity with the lance-path that missed the top of his heart by approximately three inches.

Now there was no question in his mind that his vision had been correct in all of its details. He began to search for other supporting evidence, especially in the Scriptures "Nowhere in the Old Testament does it say that the Messiah had to die, or would die on the Cross" he said, and in support of this he cited verses from the 53rd Chapter of Isaiah.

The resurrection was just the resuscitation. Christ may have appeared dead when he was taken down from the Cross, but in reality he was still alive. His breathing and other life signs may have stopped, but enough oxygen was still circulating in his blood to keep vital centres such as the brain alive. Once in the tomb the calm allowed him to revive.

Here I end the Wilcox report about the backgrounds.

Ladies and gentlemen, Jews, Christians and Muslims!

I thought it was necessary to give brief details of the background in order to understand the explanation of the ascension of Jesus and the possible tomb of Christ's body in Srinagar, Kashmir.

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In 194 when I saw the vision there was no written record of the shroud. All the evidence to confirm what I had seen started later emerging one after the other, year after year, out of the shroud of Jesus himself. The most meaningful and demonstrative evidence of the truth of events that were shown to me in Stuttgart, is the miraculous discoveries from Jesus Christ's own burial shroud.

I have asked myself, why then what I saw in this real vision like a technicolour film about the ascension of Jesus should also not be true? At the time, in 1947, I was 25 years of age and I did not entirely grasp the significant implications of the ascension as it appeared to me in the vision. Indeed it has taken many years before I could perceive and absorb its meaning.

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And this is what I saw. Hundreds of people talking and walking towards a green tract of land. The land was strikingly green, and there were hedges scattered over it. Jesus was there. And Jesus was there after his crucifixion because I could see the healed wounds on his wrist. Jesus was speaking to the people and still more people kept coming.

After a while Jesus looked straind, perhaps tired by a long speech. He then walked away with two men. But it seemed to me that this was not the end of the session because another man now began to speak to the crowd who were either sitting or standing around. Jesus, with the two men, was walking towards the hedges and then I saw him lying down on the grass more or less behind a hedge. The two men also sat down near him. From the manner of Jesus I formed the impression that it was not the first time that Jesus had rested in this green region. Everything looked normal and nothing was unnatural. Please be attentive. Suddenly and abruptly a red dressed man sprang up, touched the two men sitting around Jesus and pointed up to heaven. Swiftly and rather in a funny manner the crowd of people stood up, some ran away while others kept standing and most of them looked upwards. A wind blew back and forth.

Now I cannot say what the crowd saw. But I definitely saw two bodies of Jesus. I saw one body of Jesus being elevated absolutely in the air, it was moving upwards, very slowly, but not motionless in the air. I think there was no mystery because I imagine the crowd of people had also seen Jesus rising upwards too.

But at the same time I also saw that Jesus continued resting, lying on the grass behind the hedge and the two men were still sitting there. These two men did not strike one as either disturbed or distressed and they did not much care about the events which were takng place about sixty or seventy yards away. Later, when most of the crowd had gone, a few men went to join the group of Jesus and they sat down while

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Jesus rested.

Then I saw Jesus wake up, stand up and all the others also stood up. Jesus then walked away with these men, six or seven in number. There was nothing extraordinary in their manner, they walked away talking. And yet at the same time I had also seen, with the rest of the crowd, another visible body of Jesus being elevated upwards towards the sky. Without any doubt I had seen two bodies of Jesus at the same time. An amazing claim but true.

Certainly there were many more details within these events which I have now forgotten. With respect, you must appreciate that now it is 1978 and this vision occured in 1947, more than 30 years ago. But I cannot fail to recollect the two bodies of Jesus. The very pleasant green region with the hedges has not escaped my memory. And I cannot forget the confusion in the crowd when the body of Jesus started elevation upwards and of course I am unable to lose sight of the scene when later Jesus walked away with his group on this earth. All these episodes were the part of the same 1947 vision of mine in Stuttgart where it was revealed to me that Jesus did not die on the Cross and that later the integrity of this vision has been confirmed by the scientific evidence made available by Jesus's own shroud. Therefore the established authenticity of my vision has given me courage to report here, at this International Conference the ascension event because it must have the same reliability as the revelation that Jesus did not die on the Cross.

Please permit me to explain that in 1947 I could not understand or appreciate the "two body fact". I had recently returned from the second world war and after my vision I had to face considerable agitation with the fact of "did not die on the Cross" because I myself as a Christian had learnt it to the contrary. I stood alone among 800 million Christians with the belief "did not die on the cross". Thus I did not have adequate opportunity to investigate the "two bodies of Jesus" which

featured in my vision. Digitized by Khilafat Library Rabwah

But fortunately I was heard. All through the 30 years since my vision I obtained reasonable attention. I was listened here, listened there, was read and so on. And since then I have come across many theories including the theory of the atomic sciences. My attention was drawn about the theories which state that there are "worlds one inside the other". In fact up to seven worlds and that each human being has seven bodies "one inside another" and for each of the seven worlds one body. This may of course be funny, very funny, but for our discussion we need only two.

For two worlds "one inside the other" and for two bodies "one inside the other" there is a real possibility because the modern atomic science gives a scientific reference to the minimum existence of two worlds "one inside the other." There are actual scientific proofs and announcements for the evidence and logical deductions for the existence of a minimum of two bodies for human beings, one inside the other, each for one of the two existing worlds, one inside the other. If we now consistently think, without prejudice, all these facts and scientific reference, permit for this cool statement:

The Muslims and Christians are both correct in their beliefs; the body of Jesus did arrive in heaven. However, we will call this world "inside the other." And there can be no doubt now that Hazrat Ahmad of Qadian made a valid claim and more so within scientific proofs that Jesus did not die on the Cross, that he died a natural death and that his body is buried in Srinagar, Kashmir. The body of flesh and bones, of course, had to remain inside this world. For an explanation of these mysterious facts, God, naturally, had to send a messenger and particularly so when the time had come to tell mankind that Jesus did not die on the Cross. And He sent Hazrat Ahmad with his successors.

There may be extensive differences of opinions in the World of Islam but there cannot be real contradictions. The problem exists

only because there is not sufficient interpretation or understanding of Quran. The Quran gives Muslims instructions regarding all sciences including the atomic science. The atomic science demands that each body has to remain inside the other for the body competent world. Now precisely I had seen two bodies of Jesus in my vision, one was being elevated to the heaven, the other remained on this earth and was later seen walking. Why not to Kashmir?

I am not anybody. Apart from my 1947 vision, I hope I will always be remembered as the discoverer from the Holy Shroud that Jesus did not die on the Cross, an everlasting discovery. This revelation was made in the same vision where also the two bodies of Jesus Christ were shown to me. Thank you very much for your kind attention.

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HE DID NOT DIE ON THE CROSS

By Andreas Faber-Kaiser

I am taking part in this congress in an attempt to provide proofs-which in any case are already known for the hypothesis that Jesus did not die as a result of the injuries he received during his crucifixion. This circumstance has still to be demonstrated in order to lend initial credence to the hypothesis which points to the life and natural death of Jesus in Kashmir.

In the first place, we have to consider the fact that Jesus did not remain crucified for many hours. He was taken down from the cross on the evening of the same day on which the sentence was pronounced and carried out.

Jesus was crucified on a Friday. Saturday is the Jewish sabbath. This circumstance made it necessary to bring down the body of Jesus before nightfall, because the Jewish day began at nightfall and the week began from Friday night onwards. According to Jewish law, it was forbidden to leave a condemned man on the cross during the sacred day of the Sabbath.

I emphasize the fact that Jesus only remained on the cross for a few hours because it was possible to live for several days in this horrible condition. The true purpose of crucifixion was not to cause immediate death, on the contrary it was a torture which continued for three or four days. Death only occurred from hunger and thirst, hard weather (cold and heat) or from attack by birds of prey or other beasts. Sometimes death was accelerated by breaking the legs of criminals. It could also happen that after a few hours, or on the day after the crucifixion, it was considered that the criminal had suffered sufficient punishment by being lifted on the cross, in which case he was taken down from it and allowed to continue living. With regard to this, it should be noted that if a crucified man was taken down from

the cross in time and given careful treatment, he generally recovered and survived.

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Now consider the fact that Jesus was crucified with two malefactors. All three were therefore suffering the same punishment.

But it happened that at the time when they were brought down from the cross at the same time as Jesus, the two robbers were still alive, and the Roman soldiers therefore broke their legs so that they would finish dying. It is unlikely that Jesus, having suffered the same punishment, had already died. Only a few moments before Jesus still had sufficient strength to shout in a loud voice.

Another point to consider is that Pilate, who knew from experience how long a person took to die on the cross, was surprised that Jesus had already died.

It is also a well known fact that when the Roman centurion tried to see whether Jesus was dead by wounding him in the side with his spear, water and blood flowed from the wound. But only a few drops of thick blood would flow from a dead body.

Having reached this point, it is interesting to cast a brief glance at the recent analysis of the so-called "shroud of Turin".

From 1969 onwards a Swiss professor, a specialist in criminology, subjected the Holy Shroud to a scientific analysis called palynology, which studies the pollen of plants which has adhered to cloth. After two years of painstaking study Professor Max Frei of Zurich declared that as a member of the Scientific Committee given the task of making new analyses of the linen using every modern method, he had noted the existence of a minute layer of a special dust of unknown origin. He succeeded in obtaining permission to make an analysis on a sample, the results of which were as follows: it was found that they were minute grains of fossilized pollen of plants which existed only in Palestine twenty centuries ago. There was no doubt in his mind: the shroud of Turin was genuine. This was affirmed not

by some unknown person, but by a criminologist of world wide reputation, who is the director of the Zurich Police Scientific Laboratory, has a degree in Biology and Natural Sciences and speaks several languages; he stated that the pollen was analysed first under the microscope and then by a method called palynology, based on the structure of the pollen and its geographical and paleobotanical distribution in the form of microfossils, comparatively, and he discovered that the plant came from the Palestine area. Then there were typical signs of plants from the area of Constantinople, where the shroud was exhibited from the year 438 onwards. After that, Mediterranean dusts of the 14th and 15th centuries; to be precise there is pollen from six plants from Palestine, one from Constantinople and up to eight from the Mediterranean area.

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Summarizing the results of the investigations begun in 1969 at the request of the Church, a communique was issued at the beginning of 1976, the text of which is as follows:

"After seven years of investigations on the shroud in which his body was wrapped, various scientists have reached the conclusion that Jesus Christ was buried alive. The experts confirm that the body of a crucified man lay in the Holy Shroud which is preserved at Turin, and that this man suffered exactly the same passion as did Christ, but that he did not die on the cross but was buried alive. The twenty eight blood stains on the shroud support this theory. It would be scientifically impossible for a dead body to bleed in the way in which the body wrapped in the shroud bled, state the investigators. In the opinion of the latter it is a clear and unmistakable scientific fact that he was buried alive, unless there was a second Jesus and this second Jesus suffered the same passion as he did".

Recalling some points in the history of the so-called "Shroud of Turin", we find that it was said to have been in Jerusalem in the 9th and 11th centuries, and was in Constan-

tinople in the 12th century. Various historians place it in France in the 14th century. After a brief sojourn in Belgium in the second half of the 14th century, it passed into the ownership of the House of Savoy from 1474 onwards. It was slightly damaged in a fire in 1532, and three years later was transferred to Turin. From 1536 to 1578 it travelled successively from Vercelli to Milan, from there to Nice, then again to Vercelli, Chambery, to return once more to Turin in 1706. In the same year it was transferred for a brief period of time to Genoa, then returned for final safe-keeping to Turin.

Humberto II of Savoy, after a referendum held in 1946, entrusted it to the safe custody of the Archbishop of Turin, without renouncing ownership of the linen cloth.

The first photographs of the cloth were taken in 1898. But the official photographs of it were taken in 1931 by G. Enrie. Serious studies on the cloth were begun from that year onward.

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It is I metre 10 centimetres wide and 4 metres 36 centimetres long. According to Mr. Ricci, an expert on the objects owned by the Vatican, a detailed analysis of the imprints left by the body on the shroud indicate that Jesus measured 1.62 metres. But the sculptor Professor Lorenzo Ferri of Rome estimates that the stature of the body wrapped in the shroud was 1.87 metres.

In 1957 the book "Jesus nicht am Kreuz gestorben" (Jesus did not die on the cross), by Kurt Berna, appeared. Kurt Berna is a catholic author and secretary of the German institute of investigations on the Holy Shroud at Stuttgart. This institute, under the direction of Berna, conducted some important studies on the subject of the shroud after the photographs of Enrie were published. The conclusions from these investigations were published by Kurt Berna in two books, one called "Das Linen" (The Linen Cloth), and the other "Jesus nicht am Kurez gestorben", already mentioned. The revelations in these books especially the second, in which it was shown that

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Jesus did not die on the cross, caused a sensation which was only to be expected at the time, and they became the object of polemics and criticisms, some of them favourable and the others absolutely opposed to this theory.

On the 26th of February 1959 Kurt Berna sent a letter to Pope John XXIII, calling for his permission to allow a committee of medical and scientific experts to investigate the whole matter of the shroud of Turin, so that the various controversies aroused by it could be settled once and for all. The reply from the Vatican was in the negative. But ten years latter, in 1969, the Vatican gave permission for such a committee to be set up, and as we have already seen they came precisely to the conclusion that Jesus did not die on the cross.

I will now mention some of the conclusions arrived at by Kurt Berna in the book in question.

Kurt Berna states that the analysis of the linen cloth shows that the head and hands of Jesus were resting at a higher level than the rest of the body, and he concludes that if the body concerned were dead, fresh blood could not have flowed from these organs and left their imprints on the cloth.

Furthermore, he declares, the cloth shows signs of blood which flowed from the wounds in the head of Jesus caused by the thorns of the crown put on him by the Romans as a jest in mockery of his title "King of the Jews". Kurt Berna concludes that when the body of Jesus was taken down from the cross and the crown of thorns removed from his head, the wounds caused by the thorns began to bleed. If Jesus had already been dead for some time, all the blood would have flowed down to the lower regions of the body and coagulated there. It is a law of nature that the circulation of the blood takes place in completely airless conditions, and this circulation is always caused by the puming action of the heart. In a recently dead body, after the heart has stopped beating, not only does the blood cease to flow from wounds after a certain time, but the blood itself begins to shrink within the veins.

The blood drains out of the capillaries below the surface of the skin producing the pallid appearance of death in the corpse. Therefore no fresh blood could flow from the wounds made by the thorns unless the heart was pumping, even slowly. From the medical point of view, Jesus was not dead at that moment.

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It is true that under certain conditions a pallid appearance similar to that of death may appear, and the person in question may appear to be actually dead when respiration has apparently ceased, but in such cases the heart need not necessarily have stopped beating. Respiration may cease after asphyxia caused by gas or by being temporarily buried in sand ; but if proper medical attention is given to the individual in question immediately after the accident, and if the heart has not yet stopped beating, his life may well be saved.

Furthermore, the blood - stains on the cloth show a trickle of blood, running along the line of the right arm, which has oozed from the wound caused by the nail in the right wrist of Jesus. This indicates—since the blood is fresh and has therefore soaked into the linen—that sufficient fresh blood flowed from this wound during the act of unnailing the body of Jesus from the cross, at which moment the right arm, having been unnailed before the left, hung down vertically and caused a trickle of blood to flow along the line of the arm. This bleeding during the descent from the cross indicates clearly that the heart was beating in Jesus' body during that moment.

Kurt Berna then analyses the wound caused by the spear of the Roman soldier who was testing to see whether Jesus was really dead.

On the right side of the thorax can be seen the mark of the wound caused by the spear of the Roman soldier as it penetrated. High up on the left side of the thorax can be seen the wound caused by the point of the spear as it came

out of the body.

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These two wounds show the angle at which the point of the spear passed through Jesus' thorax. If a horizontal line is drawn towards the left side of the body starting from the wound made by the spear as it entered, the angle at which the latter moved when entering the body (with reference to the wound made as it came out) is 29°. As the spear entered between the fifth and sixth ribs, the straight line traced in this way by the spear passes well above the heart of Jesus, so that it was not damaged or even grazed by the spear of the Roman soldier.

The reason why Kurt Berna places so much emphasis on the fact that the spear did not reach the heart of Jesus stems from the fact that, according to the gospel of St. Jhon, "blood and water" flowed from the wound. Since the fact that blood flows from a body indicates that it is alive, Christian historians and priests found themselves obliged to prove that the point of the spear had penetrated an inner chamber of the heart in which blood had accumulated, and that this was the blood which flowed from the wound. However, Kurt Berna demonstrates that the heart had not been touched by the spear and that the reason why the blood flowed from the wound was that the heart was still beating (even if only slightly) and that therefore Jesus was still alive.

At a later date, last year to be more precise, recent scientific investigations were disclosed which showed that the linen cloth of Turin, apart from being genuine as a burial cloth, really was wrapped round Jesus and not round some other anonymous corpse of one of the innumerable persons who were executed during that period in a similar (but not the same) manner as Jesus. Any possible doubt existing with regard to the authenticity of the shroud was removed in the most scientific way possible by the computer previously used to analyze the photographs sent from Mars by the Viking probes. In an analytical breakdown of an ultraviolet photograph of the shroud,

taken in 1969 by Giovan Battista Judia Cordiglia, the computer at the laboratory of Pasadena accurately reconstructed the weft of the cloth, and its pattern was found to be identical with that used at the time when Christ was crucified. It also revealed the presence of organic substances in the linen, such as: blood, saliva, sweat, myrrh, aloes, fossilized pollen of eleven different species, six of which were identified as coming from plants now extinct, but which existed in Palestine 2000 years ago.

In this way, science proved definitely that the Holy Shroud is genuine in its claim to be a burial cloth and not the result of the work of some anonymous painter of the Middle Ages.

Nor does any doubt remain as to the fact that the image traced on the cloth is that of Jesus: the marks left by the crown of thorns, the semi-coagulated blood on the middle thorax, flowing from the wound caused by the point of a spear, the multiple wounds caused by scourging, the holes made by the nails in the wrists and feet, and the significant appearance of the legs of the victim, which shows that they were not broken as was usually done in the case of others condemned to crucifixion.

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The most important discovery made by the group of American specialists was that the images discernible on the linen cloth of Turin were not caused by direct contact with the body of Jesus, but by a strange radiation-of hitherto unknown origin—emanating from the body of Jesus.

I am now going to refer once more to the Bible to see how the events following the crucifixion also tend to present us with the image of a living flesh-and-blood Jesus, and not a spiritual or divine being.

Once Jesus was taken down from the cross, still alive as we have seen, a series of events took place which indicate that an attempt was made to heal him, and that he also came out of his sepulchre alive. It is appropriate at this point to recall the sympathy displayed by Pilate towards Jesus.

In the first place it should be noted that Jesus was delivered not to his enemies but to people who were his friends.

It is curious to note that Jesus was taken to a tomb owned by Joseph of Arimathea, and that this tomb was not filled with earth, according to the custom of the Jews, but was only closed by a large stone or rock. It was a spacious tomb in which there was enough air to breathe. It is also curious to note that in order to leave the tomb Jesus had to move aside the rock which was blocking the entrance. This indicates that a physical human body came out from it, and not a spiritual or divine being, who would not have to move the rock. What is more, the man Jesus went before his disciples on the road to Galillee.

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Furthermore, the statement that Mary Magdalene, Mary and Salome went into the sepulchre indicates how spacious it was.

There is also evidence to suggest that Jesus was cured of his wounds by Nicodemus. Nicodemus applied an ointment which healed the wounds and improved the circulation of the blood. The ointment applied by Nicodemus to Jesus is known by the name of Marham-i-Isa ("the ointment of Jesus") or Marham-i Rosul ("the ointment of the prophet'), an ointment which is mentioned in many Eastern medical treatises, many of which claim also that it was the ointment applied to the wounds of Jesus when he was taken down from the cross.

We will see now how Jesus, with his wounds healed and having left the sepulchre, fled in order to escape his enemies, thus beginning a new stage in his human life. The Bible will also show us that the image of Jesus, seen after he left the sepulchre, is the image of a physical human body, and not the image of a divine or spiritual being.

We saw previously that Jesus did not leave his sepulchre by supernatural means, but that the rock covering its entrance had to be moved away to enable him to leave. This means that the body concerned was a physical body which needed a physical

space through which to pass. Later, Jesus talks to his disciples, goes to Galillee, eats bread and fish, shows the wounds in his body; escapes secretly from the jurisdiction of Pilate, emigrates from this place as is customary amongst the prophets, and travels to the East.

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After leaving the sepulcher, Jesus first met with Mary Magdalene and her companion, who kissed his feet—a sign that his body was physical—and Jesus instructed them to tell his disciples to go to Galilee, where they would meet with him.

Jesus was then seen by St. James and by Paul, and met his friends at sporadic intervals, not daring to be seen openly in public for fear that he might be recognized and taken by the Jews.

It is clear that Mary and her companion, in the midst of their joy at finding that Jesus was alive, were very fearful that he might be discovered. Jesus himself was aware of this and tried to comfort them.

Jesus then undertook a journey on foot of about 100 kilometres to travel into Galilee and thus throw his possible persecutors off the track.

But let us look at some more proofs that Jesus continued to live in his own earthly human body, and that he had not entered the world of the spirit. Thus, we read in the Gospel of St. Luke, when Jesus appeared to the apostles (Chap. 24, vv. 37-39) :

> "But they were terrified and affrighted, and supposed that they had seen a spirit.
>
> And he said unto them, Why are ye troubled ? and why do thoughts arise in your hearts ?
>
> Behold my hands and my feet, that it is I myself : handle me, and see ; for a spirit hath not flesh and bones ; as ye see me have."

Two verses further on, Jesus unexpectedly shows signs of being hungry, which would be quite inconceivable in a divine

or spiritual being.

And in the gospel of St. John we read how Thomas touched the wounds of Jesus. This shows that what had appeared to them was a tangible flesh-and-blood body.

What remains quite clear—as a final conclusion—is that Jesus had to disappear from Palestine. As we have seen, he made some final contacts with his disciples, at sporadic intervals to avoid being discovered, and went on his way towards the East. He was, on all counts, a persecuted man. Persecuted, tortured and tormented, physically and mentally, he was incapable of withstanding a second encounter with his enemies. To avoid discovery, he even disguised himself during his last days spent in Palestine.

But quite apart from the fact that he was now forced to flee, Jesus had by any possible means to accomplish the mission on which he had been sent. If he had in fact died on the cross, Jesus would have failed in the task he had been given. I mean of course that Jesus could not die before he had sought out and saved the lost tribes of Israel. Therefore he had to go to the East. And so it was that he arrived in Kashmir. The final proof may perhaps lie in the underground crypt of Srinagar. I for my part will not cease until I succeed in entering it.

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Eng. Prof. Q. M. Aslam

There is light divine in the soul of Muhammad :

There is ruby rare in this mine of Muhammad

Darkness of the heart—you want to shed ?

Become you then, a devotee of Muhammad

In the two worlds I know not another—

With the might and majesty of Muhammad,

Sick is God, thoroughly sick, of him

Who harbours—ill-will against Muhammad

He would burn alive any mean worm

Who elects to become an enemy of Muhammad

Seek ye the approval of the Lord ?

With heart and soul, become an admirer of Muhammad

Seek ye proof ? Then become his lover :

For, Muhammad himself is the proof of Muhammad.

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